

An *ESSAY*
ON THE
Merchandize
OF
Slaves & Souls of Men,
Revel. XVIII. 13.
WITH AN
Application thereof to the Church of **Rome.**

To which is added,
An EXERCITATION on *Numb. XXXII. 10, 11, 12.*
WITH
An occasional MEDITATION on *I. Sam. XXIII. 11, 12.*

By a GENTLEMAN. *Paul Dudley.*

Nahum iii. 5. I will shew the Nations thy Wickedness, and the Kingdoms thy Shame.

John ii. 16. Take these things hence, make not my Fathers House, an House of Merchandize.

Revel. xviii. 2. Babylon the great is fallen, is fallen, and is become the Habitation of Devils, the Hold of every foul Spirit, and a Cage of every unclean and hateful Bird.

*Vivere qui Sancte cupitis, discedite Roma
Omnia cum liceant, non licet esse bonum.*

King of Spain's Memorial to Pope Urban the VIII.

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TO the Reverend, Learned & Faithful
Pastors of the Churches of CHRIST
in *New-England*, the following
ESSAY, with what accompanies it,
as a Token of his great Affection
and Respect to them, is humbly

DEDICATED

by *Paul Dudley*

The AUTHOR.

THE

Introduction.

I Am very sensible the greatest part of what is offered in the following Essay, may be found in Treatises already Published, and accordingly I have mentioned the Authors: and yet possibly the Reader may find some things suggested, here and there, which he has not met with before. However it does not fall to every ones share to have the Books cited; and some of them are rarely to be seen in New-England: besides, the Collating many things thus together, will save both time and pains to such as have Libraries, and want Leisure to search them.

If any should inquire what occasion there is at this time of the Day for an Oration against Popery; is the Protestant Interest in any hazard from that Quarter? I answer, the Church Militant will never be out of danger, and therefore she has Watchmen set upon her Walls; * And tho' our LORD JESUS CHRIST will certainly make good his great Promise; That the Gates of Hell shall never be able to prevail against His Church, (Mat. xvi. 18. & Dan. ii. 44.) Yet I know of no other Charter that any of the Protestant Churches in particular have for

*their Security, than what runs with a quam diu se benegesserint, or in the words of the Prophet Azariah, 2 Chron. xv. 2. Hear ye me Aſa, and all Judah, and Benjamin, The LORD is with you (or will be with you, for it may be translated in the future Tenſe) while you be with Him. Beſides which, the unſearchable Sovereignty of G O D in His Diſpenſations of this Nature, is always to be remembered & adored. What became of the ſeven famous Churches in Aſia, thoſe Golden Candleſticks among whom the Son of G O D once walked? Where are the flouriſhing and numerous Chriſtian Churches that were ſometime ſince in Bohemia, Hungaria & Piedmont? But Oh! thou Enemy! what Deſolations haſt thou wrought in our Days in France? The time was *, when the Reformed could there count two thouſand one hundred & fifty Churches; in moſt of theſe two Miniſters, in ſome five; the Church of Orleans had ſeven thouſand Communicants: But their Bodies now lye dead in the Street of the great City, &c. Rev. xi. 7, 8. In the Year 1686. not a ſingle Church left, or a reformed Miniſter to be ſeen in all that Kingdom. As to Great Britain: He muſt be a Stranger to the Britiſh Hiſtory that does not know how frequently our Holy Religion, together with the Civil Liberties of the Nation, has been in the utmoſt danger from the Days of Queen Eliſabeth; ſometimes by ſecret Attempts, at other times by open Violence, thro' the Influence of the Jeſuits, with their Associates, and other Emiſſarys of the Church of Rome. And tho' our Britiſh Mountain, by the Divine Favour ſeems*

*at present to stand strong, by the Settlement of the Imperial Crown of Great Britain in the Princess SOPHIA, and the Heirs of Her Body being Protestants; Yet where is the Seer, that dare say to our Jerusalem, her Warfare is Accomplished? Who among us can tell how long these Halcyon-days will last? Or, whether the Clouds may not return after the Rain. A great & learned Divine * speaking of the Romish Church has these words, "The common
" Enemy is still in Being, and hath great Power in the
" World, and we know not what advantages our too com-
" mon Iniquities may from the Justice of a righteous GOD
" give him against us, so that we have no reason to be
" Secure". And tho' the Man of Sin, from the Days of
the blessed Reformation especially, has been Consuming by
the Breath of CHRIST's Mouth, yet he will not be destroyed
till the Brightness of His coming. And 'tis the Opinion of
many Judicious Divines, That immediately before the final
Ruine of Antichrist, there will be such a time (tho' a short
one) for Distress of Nations, and of Tribulation to the
Church of GOD, as the Ages past never saw.*

*How near these great & last Changes of the Church and
World are, with the exact time & order wherein they are
to be Accomplished, are Matters too high for our Prophe-
tical Chronologers: Whatever they may pretend to, the
Arrows are beyond them: there is no fixing the certain
Time for the Events of any Prophecy before the Accomplish-
ment: (at the End it shall Speak, Habak. ii. 3.)*

* Mr. Howe in his Sermon on the 5th. Nov. 1703.

iv The I N T R O D U C T I O N.

*And because we know not when these things, or the coming of the Son of Man shall be, therefore the Churches, and all private Christians are solemnly charged (and it is at their utmost Peril, if they neglect it) to Watch & Pray, Mark xiii. 13. & ult. to be Sober & Vigilant, 1 Pet. v. 8. Diligent, that they may be found of Him in Peace, without Spot & Blameless, 2 Pet. iii. 14. And not led away with the Error of the wicked. And to mention no more, it is very Observable, that the Church of Philadelphia, who had a gracious Promise of being kept from (or in) the hour of Temptation that should come upon all the World, to try them that dwell on the Earth, is yet awfully Admonished in those words, Behold I come quickly, hold fast that which thou hast, that no Man (or no one, *μὴ τις*) take thy Crown, Rev. iii. 6, 10, 11.*

I have done with the Preface when I have said, that the Reader must not expect here to find any thing like a general Charge against the Romish Church, (such a work wou'd fill Volumes, and has actually so done :) The Design of the Essay being only to open two Articles of her Indictment ; and yet Ex Pede Herculem, from a Foot by the rule of proportion we may make an Estimate of the Man of Sin.



**An ESSAY to Explain that Passage
in the Revelations, Chap. XVIII.v. 13.
— and Slaves and Souls of Men ; with
an Application thereof to the
Church of Rome.**



IT being a Matter of such mighty Consequence to the People of G O D in the several Ages of the Church plainly to discover *Anti-christ*, that so “ they might “ not touch the unclean thing ”, but be separate ; 'Tis not to be wonder'd at, that the H O L Y G H O S T in giving the Character of *Mystical Babylon*, the Mother of Harlots, &c. should descend to such Particulars as we meet with in this, and the preceding Chapter. For here we find the Apostate Church described from her Posture, *Sitting*, v. 3. I saw a Woman *Sit*, &c. thus old Babylon *Sat* as a Queen : Her Garb & Attire, v. 4. she was *arrayed with Purple, and deckt with Gold, and precious Stones, &c.* Notice is also taken of her Complexion, and Condition ; She was *Scarlet Coloured, and drunk with blood* ;

B

blood; the blood of Saints & Martyrs, as it follows in the 6.v. And the better to find this strange Woman, her Residence, or Place of Abode, is pointed out; *the great City which Reigned over the Kings of the Earth*, viz. *R O M E*; which was famous for its seven Mountains, and therefore called *Civitas Septicollis*. *Virgil* speaking of *Rome* says, *Septemque una sibi muro circumdedit Arces*: And the Ancient *Romans* had a Feast called *Festum Septimontium*. And because great Cities are very much known and distinguished by the Staple, or principal Wares they deal in; we have an Account of the *Trade* drove to, and from this *Mythical Babylon*, by her *Merchants* and *Chapmen*; and the very *Commodities*, as well those Imported as Exported, are here Enumerated. The *Invoice*, which indeed is very particular, begins at the 12th. verse, with *Gold & Silver*, and ends in the 13th verse, with the *Slaves and Souls of Men*, as our *English Bible* reads it. The *Margin* indeed has it *Bodies*; The words in the *Original*, are *Καὶ σώματα, καὶ ψυχὰς ἀνθρώπων*; the true Meaning of which, I shall now inquire into: And there being the least difficulty with the word *Souls*, I shall begin with that, tho' the other stands first in the Text.

It must be acknowledged, that in Scripture, as well as in other Writings, the word *Soul*, is often taken figuratively for the *whole Person*: yet on the other hand, the sacred *Historians*, and other Writers use the word *ψυχὰς*, and scarce any other, when they speak of *departed Spirits*, or the *Soul* after its Separation from the Body; as might be proved from innumerable Instances, were there occasion. *Homer* the

Fountain of the *Greek* Language, for the most part, if not always, uses the word ψυχᾶς, for the *Ghosts* or *departed Spirits* of the *Græcians* *Heroes* *. But I need not labour this; our Protestant Expositors being generally agreed, That by the word ψυχᾶς in this place, we are to understand *Souls departed*.

I proceed therefore to Explain the word σωματων. Our famous Mr. *Brightman* reads it *Bodies*: The *French Bible* renders the word *Esclaves*: *Junius* and *Tremellius* translate it *Mancipia*; and so do's the *Vulgar Latin Bible*, with many of the Criticks. It is probable, that which occasioned our Translators, together with *Junius* and *Tremellius*, and the *Latin*, and *French Bibles*, to render the word σωματων, *Slaves*, or *Mancipia*, is a passage in the Description which the Prophet *Ezekiel*, Chap. xxvii. gives of the rich Trade and Supply of *Tyre*, verse 13. *Javan, Tubal, and Mesbec, they were thy Merchants; they traded the Persons of Men*, as our Bible reads it, and so does the *French*. The *Latin* has it *Mancipia*; *Junius* and *Tremellius*, *Hominibus*: But the general Opinion of Expositors, is that the Prophet *Ezekiel* intends *Servants*, or *Slaves* that were sold at *Tyre*: And without doubt the Allegorical description of *Mystical Babylon* in this Chapter, is taken from that Prophecy in *Ezekiel*. But then as Mr.

* Μηνιν, ἢ
Πολλὰς ἰφθίμους ψυχὰς αἰδὶ πόντιον
ἤρεσεν

English'd by Mr. Pope:
That Wrath which hurl'd to *Pluto's* gloomy Reign,
The SOULS of mighty Chiefs untimely Slain.

Brightman upon the Place observes, these words in the *Revelations* have a far other Meaning than those in *Exekiel*: and upon the last words in the verse, *viz.* and *Souls* of Men says, "THE HOLY GHOST seems to have changed the Construction of the words of set purpose, that He might note out the Difference between this Commodity, and all the other, especially those of the *Bodies*; for these words *and Souls*, are not put in the Genitive Case, as it is clear in the *Greek* text, but in the Accusative, as we have translated it in the *Latin*; whereby it is signified that there is a diverse, and distinct Consideration made in the Place, of *Souls* and *Bodies*". Thus that Learned Man.

This remarkable Distinction makes it the more strange, that such of our Protestant Expositors, as understand by the word *ψυχας*, *Spirits* or *separate Souls*, should render the preceding word *συναντων* *Slaves*: For Slavery is *Conditio Personæ*, and takes in the whole Man, to wit, Soul and Body, *Conjunctim*; whereas in the text they are plainly Enumerated as *two distinct Species* of Merchandize.

Besides, I doubt upon Examination, even the Protestants will be found as much concerned in the Merchandize of Slaves, as those of the Romish Religion, and so it can't be a Characteristic of the Apostate Church, which (as has been noted) is the great Design of the Context.

I have already observed, That Mr. *Brightman* reads the word *συναντων*, in this place, *Bodies*: but then he applies it to the *Switzers*, who are a *Corpulent* People, and furnish the Pope with his standing Guards.

Some Learned Men have thought, that the wretched Subjection and Vassalage of the Princes and People in *Europe*, to the Church of *Rome*, especially in the Ages preceding the Reformation, when the Popes treated them like *Slaves*, is here intended.

Others again are of Opinion, That by the word *συναγωγῆς*, we may very well understand, the Merchandize made by the Romish Church of the Bodies of Men *while alive*, in those Rigorous and unnatural Chastisings of the Body, by Shirts of Mail, Haircloth, Whippings, and other Bodily Penances : which, tho' enjoined & practised under pretence of spiritual Mortification, and for the good of the Soul ; yet upon occasion may be dispensed with, and are commuted into Money, or some other Emolument to the Church, and so turned into *Merchandize*. But *Veritas rei*, & *veritas loci*, are two different things. The Question is not what the word *συναγωγῆς*, in general signifies, or how it may be rendred in other Places ; but what the Meaning of it is in this Invoice of the Merchandize of Mystical Babylon.

And with Reverence to our English Translators, and the other Venerable Authors before-mentioned, I am of Opinion, That by the word *συναγωγῆς*, in the Text, we ought to understand the DEAD BODIES of Men : To support which, besides what has been already mentioned tending that way, I would offer the following Considerations.

1. *First*, It is well known, That the Romish Church for several Ages, has made Merchandize as well of the
Dead

Dead Bodies, as the *separate Souls* of Men : (as is proved in the following Essay.) Now if we are to suppose the **HOLY GHOST** in this Place, (as our Protestant Expositors grant) Designs by the word ψυχας, the Merchandize which the Church of *Rome* makes of *separate Souls* ; certainly it is as reasonable to think, That by the word σωματων, He should point out another Branch of their vile Trade, viz. that of the *Dead Bodies* of Men.

2. *Secondly*, The manifest Distinction in the Original, and so between the *two Species* of Merchandize observed by Mr. *Brightman*, will be most effectually preserved by this Interpretation of the word σωματων : for the *Soul* and *Body* are never so much Contradistinguished, as after they are *separated*. And therefore Death is defined to be χωρισμος ψυχης και σωματος, *Separatio Animæ et Corporis*.

3. *Thirdly*, And to mention no more, the word σωματων is so render'd, not only by the *Greek* Authors and Lexicons, but also by the *Translators* of the Bible in many other Places. 'Tis likewise very observable, That the only words us'd in the *Septuagint* and *New Testament*, for *Servants* and *Bondmen*, are δουλ and οικετης : And among the *Ancient Grecians* δουλ was the Name of a *Slave*, or the worst sort of *Servants*. *Scapula*, after he has render'd σωμα Corpus, especially *Corpus hominis*, takes notice that *Plutarch*, when speaking of burning the *Dead Bodies*, expresses it in the *Greek*, by Καυσαντες τα σωματα And in another Place describing the manner of Crucifying among the *Romans*, says,

Τὸ σῶμα τῶν κτελόμενων ἐκαστοῦ ἐκείρου τὸν αὐτοῦ σταυρὸν And Homer before-mentioned, uses the word σῶμα for the *dead Body* in the xxiv. of his *Odysses*. One of the Grecian Heroes in *Hades* is represented as bewailing, That in such a Battle he, and others were slain, but their *Bodies* lay neglected; *Corpora neglecta jacent*; in the *Greek* it is σῶματ' ἀνέδρα νεκρὰ &c. †. The *Septuagint* in that remarkable passage of the young Prophet who was slain by a Lyon for his Disobedience, and his *Carcase* (or *dead Body*) cast in the way renders it σῶμα seven times running, I. *King*. xiii. 14. and following verses *. As to the *New Testament*; the word σῶμα, very frequently stands for the *dead Body*, and accordingly is so rendered. To instance in a few Places, Mat. xiv. 12. *His Disciples came and took up the Body*, i. e. of *John*; σῶμα. Mat. xxvii. 52. *Many Bodies of Saints which slept*; σῶματα Verse 58. *He went to Pilate & begg'd the Body of JESUS*; σῶμα Luke xxiv. 3. *And they entred in, and found not the Body of the LORD JESUS*; σῶμα. Acts ix. 40. *And Peter turning him to the Body of Tabitha, who was dead*; σῶμα. And to mention no more, I. *Cor*. xv. 44. *It is sown a natural Body*; σῶμα.

† Schrevelius renders σῶματα, *Corpora, Servi*. Hedericus σῶμα *Corpus, Cato, Mancipium*. *Scapula* likewise, but 'tis with an *Item*, allows the word σῶμα, sometimes to signify *Servus*. So that *Mancipium* or *Servi* are but a secondary Acceptation of the word. *Corpus* stands first, and therefore ought to be look'd upon as the most proper. The Learned Monsieur L'enfant in his Notes upon Mat. xxvi. 26. *This is my Body*, says the word σῶμα signifies properly a *dead Body* without Blood. And the *Syriack Translation* renders the word σῶμα by another, signifying a *dead Carcase*.

* A great Number of *Carcases*, σῶματων, *Nabum*. iii. 3.

Having thus stated the Meaning of the word *νεκροταφισμός*, I proceed to make good the *Charge* exhibited against the *Church of Rome*; viz. *making Merchandize of the Bodies and Souls of Men*. I begin with the **BODIES**.

Now the Trade or Merchandize carried on by the *Church of Rome* with the *Dead Bodies* of Men, may be Comprehended under these two general Heads.

1. *Mortuaries and Rights of Burial.*
2. *Relicks and Pilgrimages.*

First. **MORTUARIES.** Our English Law Books tell us, That the second best Beast (if the Defunct left Cattle) was claimed for the *Mortuary*; if not, then a certain Sum of Money. And Mr. *Selden* in his *Treaties of Tithes*, says, “ The Antient Custom, according to the Church Canon, “ was to bring the *Mortuary* along with the *Corps*, when “ it came to be buried, and to offer it to the Church as a “ Satisfaction for the supposed Negligence the Defunct had “ been Guilty of, in not paying of his Personal Tithes; and “ from thence it was called a *Corse Present*”; *λυτρον του σωματος*; *a Ransom for the Body*.

This is certain, That upon Notice of the Death of any One, the Parish Priest, Curate, or some spiritual Person came and demanded a certain Sum of Money, by the Name of a *Mortuary*: and so Exorbitant at length these Ecclesiastics grew, as to insist upon a *Ninth*, and sometimes even for a *Third* part of the dead Mans Goods. This is taken Notice

of

of in the Statute of the 26th of *Henry the VIII.* So that at length the *Parliament* were obliged first to restrain, and at last to abolish this ill Custom. Our Historians farther tell us, That unless the *Mortuary* was paid or secured to be paid by the Heir or Executor, the deceased could not have Christian Buryal. And Dr. *Burnet* (afterwards Bishop of *Salisbury*) in his *History of the Reformation* †, Lib. I. gives us a terrible Instance of their Cruelty in this very thing. One *RICHARD HUN*. a Merchant in *London*, was sued by his Parish Priest for a *Mortuary* in the Court of the *Popes Legate*: and because He brought a *Præmunire* against the Priest in the *Temporal Court*, for bringing the Kings Subjects before a *Foreign* and Illegal Court, he was Imprisoned in the *Bishops Court* for Heresy ; and because they could not find Matter sufficient to put him to death by Law, he was Murthered in Prison.

Rites of BURIAL — Many and Superstitious are the Ceremonies and Orders of the *Romish Church* touching *Burial*, and of all which they take care to make their *Market*. By some of their Canons, not only *Heathens* and *Jews*, but also *Hereticks* (under which term they always comprehend *Protestants*, and their Favouers) they that don't confess their Sins once a Year, and all Excommunicated persons, &c. are excluded from *Ecclesiastical Burial*.

† A work which deserv'd the uncommon Honour it met with; the Rev. Author having the Thanks of the Parliament for it.

A flagrant Instance of this we have in our own History in the Reign of King *John*. The Kingdom of ENGLAND, for six Years and three Months, was under an Interdict from the Pope, during all which time (*enarrare Indignamur*) all that died were buried like Dogs in ditches and holes; only such as had purchased a License from the Pope. Among other Bulls of the Romish Church D. A. *Gavin* in his *Master-Key to Popery*, Vol. I. Reckons the Bull of the Dead so call'd, *Bulla Defunctorum*. No Body can be buried either within or without the Church except they have this Bull on their Breast, in token of their being Christians. The price of this Bull is two Reals of Plate : this goes to the Treasure of the Church, and must needs amount to a prodigious Sum every Year.

They have also taken Care to Appoint the *Times*, and *Places* for Burial —. TIMES,—not upon Festival days, unless necessity require it, and then after Vespers are celebrated —. PLACES,—some of the Antient Canons restrain Burials in Churches, and all absolutely forbid burying any Bodies whatsoever near the Altar. But as sacred as the Canons or Rules above-mentioned seem to be, they have been frequently bought off, and are yet dispensed with, when ever the Pope pleases.

2. *Secondly*, The Superstitious use of RELICKS and the PILGRIMAGES Consequent there-upon.

This being one of the most profitable Branches of Trade carried on at Mystical Babylon; I shall be the larger upon it.

That

That the Church of *Rome* not only carries on this unlawful Trade, but openly Justifies and Avows it, in De-
fiance of the *Word* of G O D, and the Canons of several
Ecclesiastical Councils to the contrary, is notorious
and cannot be denied. *Bellarmino*, one of their great
Champions says in exprefs words, " That the *Relicks* of
" the Saints, *viz.* the *Bones*, *Asbes*, &c. are to be Adored:
" altho, not with the same kind of Worship, as the Spirits
" of Saints ; yet with more than Humane or Civil Wor-
" ship, *viz.* with Religious Supplication, Rites, Circum-
" gestation, Thu rification, &c ". *Petrie's Century's* p. 45.
And Father *Alexander*, in his System of Divinity, accor-
ding to the *Council of Trent*, under the Title *Relicks*, lays
it down as a Thesis, that the honouring of Relicks is not
Repugnant to the first Commandment.

It is true they Endeavour to avoid the charge of *Idolatry*
by Alledging, That in the Honour they pay to the Relicks
of Martyrs and Saints, they don't Adore *them*, but G O D
whose Saints they are. .

The Council of *Trent* settles the matter thus ; " The
" *Relicks* of Saints, that is, their *Bodies* and *Bones* and
" *Sepulchres* where they are buried, are to be Adored and
" Reverenced, tho' with less Honour some-what, than the
" Saints themselves ". That filthy Lucre was at the bot-
tom of all this, was long since observed and lamented by
Mantuan, who is celebrated by *Bellarmino* for a Learned
and Godly Poet.

*Venalia nobis, Tempia, Sacerdotes, Altaria Sacra,
Corona, Ignis, Thura, Preces : Cælum est venale, Deusque.*

And *Cornelius Agrippa*, a Member of the Romish Church ; a Doctor of Law, Counsellor and Historiographer to the Emperor *Charles* the V. (in the XVI. Century) an unexceptionable Witness, is yet more express in the point, in his Treatise *de Vanit. Human. Scient.* His words translated, are these, “ Covetous Priests and greedy Men seeking
“ matter of their Avarice, not by Wood & Stones only,
“ but by the *Bones of the Dead* also, and *Relicks* of Mar-
“ tyrs have found means of Covetousness : they open the
“ Graves of the Confessors, they take out the *Reliques* of
“ Saints, and do *Sell* a Touch, or Kiss of them ”. And Dr. *John Edwards*, in his Introduction to the *Rise & Progress of Popery*, says, “ The Priests greatest Profits arise from the
“ *Dead* : These bring in more gain than the *Living* ”. An Ingenious Traveller, to the same purpose observes, that in *Italy* the *Dead* Maintain the *Living*. The vast Profit arising to the several Popish Churches and Fraternities by these *Relicks*, have frequently occasioned long and sharp Quarrels and Law-suits between the Merchants of these Wares, as well for the Property as the Possession of them These Contentions have been so fierce, and the Parties concerned so Obstinate in their several claims, and often of the self same Reliques, that they have not only Mangled, but at length made Monsters of these *συνήκτω* ; some of their Saints having two Heads, others three Arms, and the like :
much

much of the same Nature with their vile abuse of the *Cross*, concerning which *Erasmus* the Harbinger of the Reformation, says, "That if all the Fragments of Wood shown for the true *Cross* of CHRIST were gathered together, they would load a Ship". Thus Mad are they upon their Idols.

It is a sorrowful thing, and even a Reproach to Christianity, to find by Ecclesiastical History, the Primitive Fathers, many of them at least, advancing so much towards this Superstition, by their Excessive Veneration for the Memory and *Sepulchres* of Martyrs and Saints, their too great Credulity of what was reported of Miracles being wrought and Visions seen at their *Graves*: Even St. *Austin* himself has these words, "Who dare deny that GOD, by sacred *Asbes*, *Bones*, and the other *Relicks* of the Saints, works the same sort of Miracles, as were performed by *Pauls* Handkerchief, *Elisbas* dead Body, &c". And *Jerom*, in the Opinion of *Erasmus*, was very abusive to *Vigilantius* for opposing the Honour paid to the Relicks of the Saints. The Cloud indeed was then no bigger than a Mans hand; but in a few Ages it covered the Heavens with blackness. One of the first Steps to this Superstition, was the Consecrating the Places where the Martyrs, or any eminent Saints were buried, calling them *Altars*. At these Altars, the Christians kept their Vigils; thither in the day time, especially on set days, they would repair to offer their Sacrifices, as they called them; that is Prayers, making Vows, Oblations, and even Celebrating the Sacraments: But this

piece

piece of Devotion being found chargeable & troublesome especially for those who lived at a distance ; they proceeded, to translate the Bodies of Martyrs & Saints, at least such as they called so, to their Temples, or built Churches for them. The Emperor *Constantine*, in his devout Zeal, began this Practice : for *Jerom* tells us, that he transported the *Bodies* of *Andrew*, *Luke* and *Timothy* to *Constantinople* : And the Empress *Constantia*, as *Agrippa* before-named tells us, sent to *Gregory* the Ist. for the Head of *St. Paul*, or some part of his Body, to be Interred at *St. Pauls* Church in *Constantinople*. And the common People following these Examples, would not suffer the Bones of the Primitive Saints to rest in their Graves, but took them up, and carried them from Place to Place : and when they built & dedicated a Church to any of the Apostles, primitive Bishops, or other Martyrs, if it were possible they would get either the entire Body, or at least some Member to be there Interr'd with great solemnity, whatever it cost them : for the Original Owners & Possessors at length grew so Cunning, as to set a good Price upon these *relics* : in particular, as Ecclesiastical History Informs us, *St. Austins* Body when translated from *Hippo* to *Sardinia*, was purchased at a *hundred Talents of Silver, and a Talent of Gold*, which makes 40375 Pounds Sterling Money *.

* This among other innumerable Instances, is an Imitation of the Superstition of the *Ancient Romans*, who frequently purchased & translated Foreign Gods to *Rome*. The Statue of *Apollo* was purchased at L. 29062 10 s. Sterl. That of *Mercury* at l 3229 3 s. 4 d. *Arbutnot's* Tables of Antient Coyne.

This brought on those Superstitious PILGRIMAGES to *Jerusalem, Rome, Constantinople*, and other Holy Places, as they called them. Dr. *Burnet* in his History before-mentioned tells us, "That there were believed to be a hundred thousand Pilgrims at one time on a Jubilee at the Tomb of *Thomas Becket* in *Canterbury*".

The 5th Council of *Carthage*, Canon the 4th. appointed expressly, "That no Altar should be built, without the Relicks of some Martyr". And the Council of *Trent*, did in express terms decree, "Such Pilgrimages to the Sepulchers, and in Memory of Saints, to ask and obtain their Help, are Godly and Religious, and to be much used of Christians": and no wonder since it brought in so much Gain to the Crafts-men, for they took care to manage these Pilgrimages to great Advantage many ways, to mention but three.

First, The Offerings made to the Shrine, and in Honour of the *relics* of the Place were very Valuable. *The Author but now named*, in the same Book, acquaints us, That the Annual Oblations at *Becket's* Tomb amounted to near a thousand Pounds Sterling; and that King *Lewis* the seventh of *France* came over in Pilgrimage to it, and offered a Stone reckoned to be the richest in *Europe*: So that this Shrine grew to be of inestimable value; for when it came to be broken by *Henry* the VIII. the Gold of it was so heavy that it filled two Chests, which took eight Men a piece to carry them out of the Church.

Secondly,

Secondly, There being as has been observed upon these Solemnities, a great Concourse of People, (supposed to come from a principle of Devotion) the Priests had a fine Opportunity to put off their *Purgatory Masses*, and other Popish Wares, and even forced the deluded Votaries to buy them.

Thirdly, And to mention no more ; upon these Occasions also these Sharpers would ask *Alms* for the *Poor*, and then take it for *themselves*, under the Notion of their own Vow of perpetual Poverty. For these Reasons this Superstition became such a *Noli me tangere*, that Persons have been grievously persecuted, and even to death, for only declaring against this Folly.

Mr. Fox in his *Martyrology* gives many instances of this kind. One *William Sweeting* put to death, for saying to his Wife, *That it would be better for her to tarry at home, and attend upon her Business, than to go upon Pilgrimages.* *Isabel Merwyn* was also put to death for saying, *She would go no more upon Pilgrimages while she lived, for all Saints (says she) are in Heaven :* with many others, as I find 'em cited by *Willet* in his *Synopsis Papiſmi*.

I my self being at *Coruna* in *Spain* in the year 1697. saw more than an hundred Men and Women passing thro' that City on a Pilgrimage, to the Shrine of some noted Romish Saint, at two or three hundred Miles distance from their own Habitation.

There is scarce a Church of any note or figure in all the Romish Countries, but pretends to have, and at proper seasons

to expose the *Relicks* of some Saint ; and the Council of *Milan* prescribe certain Rites to be observed in showing those *Relicks*, in order to excite the Faithful to the Veneration of them.

We have already noted, that the pretence of Miracles wrought, and Visions seen at the *Sepulchres* of the Saints, was one thing that gave rise to this Superstition, and was alledged by the Romish Church in their Justification : But lest these forged Miracles, or lying Wonders should Multiply too much, the Council of *Milan* Enact, “ That “ there be no new Miracles Published or Admitted, no “ new *Relicks* received, without the Knowledge & Appro- “ bation of the *Bishop* ” ; And the Council of *Lateran* says, “ It must be with the Authority and Approbation of the “ *Roman Pontiff* ”. That these *Relicks*, or the most of them were Counterfeit and Forged, is most certain, and numbers of them have been detected and found to be the vilest of *Impositions*. This is a Fact so Notorious, that many learned well disposed Men of their own Church, have been ashamed of it : And therefore Pope *Innocent* the third, Decrees, That “ Prelates should not suffer those who come “ to their Churches to Worship, to be deceived with false “ and feigned *Relicks*, as the Custom has been in divers “ Places for Lucre sake ”. But alas ! this Decree signified little ; for Dr. *Burnet* in his *Travels* tells us, That the Popes of the two last Centuries have Sprung such a Mine of *Relicks* in the CATACOMBS of *Rome*, as will supply that Church with an inexhaustible Magazine of *Relicks*.
D And

And Mr. *Monroe*, who likewise was at *Rome*, and view-
ed those *Mortuary Caves*, acquaints us, That some Authors,
especially the Advocates for Relicks, will have them made
by the Primitive Christians ; adding, That in the times of
Persecution they lived, held their Assemblies, and laid up
the Bodies of *Martyrs* and Confessors in them. This, says
the same Author, is the Account that prevails at *Rome*,
and consequent to it there are Men kept constantly at
work in them.

As soon as those Labourers discover a Repository, with
any of the Marks of a Saint about it, Intimation is given
to the Cardinal Treasurer, who immediately sends Men of
Probity and Reputation to the Place. Where they find a
Palm Painted or Engraven, or the Cypher X. p. which is
commonly read, *Pro Christo*, or a small round *Projection* in
the side of the Gallery a little below the Repository ; what
is within it, is carried to the Palace (there to be disposed
of for the best advantage :) Many of these Projections we
have seen open with pieces of the *Vials* in them : the Glafs
indeed was tintured, and 'tis pretended that in these Vials
was conserved the *Blood* of the Martyrs, which was thus
laid up nigh their Bodies towards their Heads, to distinguish
them from those of the others that were not called to the
Honour of laying down their Lives for the Faith of the
Gospel. But this Opinion is learnedly and effectually re-
futed as well by Dr. *Burnet* in his *Travels* before-mention'd,
as Mr. *Monroe*, by Arguments and Authorities, too long to
be inserted in this Essay.

And senior *Bencini*, a learned Bibliothecary at *Rome*, acknowledged to Mr. *Monroe*, that the so famed Cypher X.p. pretended & insisted upon to be the Marks of a Martyr, was in use among the Ancients long before Christianity began.

As to the Inscriptions of some Names at large, and Painting found in some of the Repositories, a learned Antiquary confessed to Dr. *Burnet*, That the Names were Modern, and the highest Antiquity that could be ascribed to the Painting was 600 Years: So that both these learned Travellers agree, That there is no proof, either of the Christians building these *Catacombs*, or of the Martyrs or Confessors being buried there; and that if they were, it is impossible to know and distinguish their Bones from others: And there-upon conclude, that these *Catacombs*, were first the burying Places of the *Antient Romans*, tho' afterwards some Christian Bodies might be also there laid up †. So that in all Probability the Bones even of the *Roman Slaves*, or at least those of the meaner Sort, are now set in Silver and Gold, with a great deal of other costly Garniture, and sent over the World, to feed a Superstition that is as Blind as it proves Expensive.

It is very natural to suppose, That even among these Superstitious Worshippers themselves, some would be under a Concern lest they should be mistaken in the *Object* of

† The famous Sir *Isaac Newton* is of Opinion, That these *Catacombs* were the Caves and first Habitations of the *Aberigines* of *Italy*.

their Devotion : But for the Ease of such scrupulous Consciences, the Council of *Milan* declares, That " he is guilty of " no Sin that Worships the Relick of one Saint for another " : And to compleat the Matter they say, " Tho' the Relicks " Worshipped should appear to be no Saint at all, yet the Worshipper is innocent ". Thus at length was this Mystery of Iniquity finished. And thus *Vile* has *Rome Papal*, that Mother of Harlots, made her self with the *Dead Bodies* of Men ; and her stately Temples, or Edifices, which ought to be Houses of Prayer for the Reception and Entertainment of true and spiritual Worshippers, are like to *Painted Sepulchres, full of dead Mens Bones, and all Uncleanness*, Mat. xxiii. 27.

I now proceed to the *second part* of the *Indictment*, viz. The Merchandize made by this Idolatrous Church of **SOULS** *separate* from the Body, *φωρεσ αιματος*.

This I shall comprehend under three heads, viz.

1. *Canonization.*
2. *Vows.* And
3. *Masses for Souls in Purgatory.*

1. *First.* **CANONIZATION.** The Canonizing of *Saints* is defined by *Bellarmino*, as he is quoted by Mr. *Willet*, to be " The public determination and sentence of " the Church, whereby *Men that are Dead* are judged to " be *Saints*, and worthy of Honour and Worship ; as to " be

“ be Pray’d unto, Temples and Altars to be set up in their
“ Names, Holy days to be appointed for them, and their
“ Reliques to be Adored ”: And the same *Bellarmino* says,
“ That it appertains *only* to the *Pope* to *Canonize* a Saint
“ for the whole Church ; and that none ought to be ac-
“ knowledged for Saints, but they that are so Canonized
“ by him ; and that herein the *Pope* is of so *Infallible* a
“ Judgment that he cannot Err in Canonizing of Saints,
“ because that ordinarily none are Canonized which have
“ not been known to work Miracles ”. The same *Bellarmino*
acquaints us, That Leo III. was the first Pope that
Canonized a Saint. This blasphemous Power, notwithstanding
what *Bellarmino* pretends, was so abused at length,
that some of the Vilest of Men were set up for Saints, and
Worshipped accordingly. Even *Thomas Becket* before-
named, was Canonized by *Pope Alexander*, under a pretence
that some Miracles were wrought by him ; and the
Name of the Cathedral Church at *Canterbury*, was alter’d
from *Christ’s Church* to *St. Thomas Becket’s* : And yet at
the same time, the *Sorbonists* || maintained in their Public
Disputes, *He was justly Condemned for Rebellion* : and
therefore his Shrine was put down in the Reign of *Henry*
VIII. and his Bones burnt by order of the Lord *Cromwell*.
Agrippa before-named says, “ There are many that held
“ heretical Opinions who were counted in the Canon of
“ Saints ”. *Bonaventure*, who was guilty of Blasphemy

in Ascribing the work of Salvation to the *Virgin Mary*, as may be seen in his *Ladies Psalter*, is one of the Popish Saints. This with much more to the same purpose may be seen at large in the *Synopsis Papismi*, before-mentioned.

Nor is this Trade of making of Saints yet given over : No Century passes, but several new Saints are added to the Popish Calender. And it is not to be supposed, that the *Roman Pontiff* will make so valuable a Present as that of a new Saint, to any of the Churches or Religious Orders for nothing : This like the ancient Freedom among the *Romans*, must be purchased with a great Sum. At the same time, the Popes Brokers don't stick at the Price ; since they are sure of making their Money again of the Shrine, with great Advantage ; for as Dr. *Edwards* in his *Treatise of the Idolatry of the Church of Rome* observes, “ a new Saint “ at first, and so for a considerable time, gets the better of all “ the rest. D. A. *Gavin* before-mention'd says, The *Sum* settled by the Pope for the making a Saint is *One hundred thousand* Crowns.

2. *Secondly*. A second Branch of the Merchandize made by the Church of *Rome* of the *Souls* of Men, is the making and paying of V O W S to *Saints*, or such as are Canoniz'd by the Pope.

Having hinted at something of this Superstition already under the head of Relicks and Pilgrimages, I shall say the less here ; not but that it very well deserves to be Insisted on, and Exposed.

This

This piece of Idolatry is a Branch of that Adoration, which the Church of *Rome* say is due to Saints in these words, "V O W s may be made to *Saints* properly as unto "G O D, tho' not altogether in the same manner". And they are encouraged to that Degree, that contrary to all Laws Divine and Humane ; Husbands are deprived of the Power of hindering their Wives from making them.

The *Matter* of these *Vows* is Various according to the Humour or Condition of the Persons that make them. One will Vow to go a Pilgrimage to some Saint, or Holy Place : Another to enter into such a Religious Society, or do such a piece of Service, for the Honour of the Church : Others again, to Offer a Sum of Money, or such a particular Present to this or that Saint, Image, Society, or Pious use.

And as the Making these Vows, is very much recommended by the Doctors of the *Romish* Church ; so the Performance of them as rigidly Insisted on by the Confessors, who to that end, diligently enquire, among other things, of the Persons that come to be Confessed, What *Vows* they are under, and how they have been complied with ; and those of them that are not Originally for Money, may be changed into a *pecuniary Mult*, and so made Merchandize.

But we shall see a much greater Abomination than this, in the Chambers of the *Romish* Imagery.

3. *Thirdly*. I proceed therefore to the third and last Branch of the Merchandize made of *Souls* departed by the Church of *Rome*, which I proposed to speak to, *viz.* the *Redeeming Souls* out of PURGATORY by the help of MASSES, Prayers and Indulgencies.

This is generally reckoned to be the deepest Corruption, and the most profitable Invention that ever that Church was guilty of ; and so peculiar to *Rome Papal*, That Mr. *Willet* observes, No other Church in Christendom, even the most Erronious has ever taken it up ; And the Prophet's Charge against Idolatrous *Israel* may be here fitly apply'd, *They have separated themselves to that Shame* *.

The *Popes* PURGATORY, for so it may properly be called, is Defined by the *Romish* Church, to be “a certain
“Infernal Place in the Earth called *Purgatory*, in the which,
“as in a Prison house, those who were not fully purged in
“this Life, are fully cleansed and purg'd by fire, before they
“can be received into Heaven”.

It is not to be wondred at, that this Monstre stuck so long in the Birth : for tho' it was in a sort Conceived by the *Monks* between the *Fourth* and *Sixth Centuries*, and in the following Ages, formed and fashioned by the *Bishops* and *Popes* of *Rome* ; yet it was not perfectly Delivered till the Year 1439 ; and then this Damnable Doctrine was made an Article of Faith by the Council of *Florence*, and He was Curled to Hell, that did not believe it.

In the *next Century* the Council of *Trent* Established it yet further. The Words of the 19th Article of the *Trent* Creed are, “ I do Stedfastly Believe that there is a *Purgatory*, and that the Souls therein detained are help’d by the Prayers of the Faithful ”.

The third Canon of the Council of *Trent*, Anathematizes all those who say, the Sacrifice of the *Mass* profits only him that takes it, and that it ought not to be offered for the Satisfaction of the Sins of the living & the dead. *Bellarmino* indeed tells us, That this Doctrine must be understood only of *Venial* Sins, and not such as are *Mortal*, for the latter he grants send Men to Hell directly.

One great Point yet remain’d; and that was to make this wonderful Power of delivering Souls out of Purgatory, a *Prerogative* or Peculiar to the See of *Rome*, and fix it in the *Pope*, that so the Profits might all centre with *Him*. Thereupon the Canonists and great Doctors of that Church declare, “ That Bishops and other Inferiour Priests cannot apply Indulgences to the Dead; it belongs only to the *Pope* ”. Among others *Johannes Angelus* affirms, “ The Souls in Purgatory are under the Popes Jurisdiction ”; and Father *Alexander*, in his 5th Tome, Title *Indulgences*, says, *Non Vivis Solum sed etiam defunctis prosunt Indulgentiæ e SUMMO PONTIFICE, pro illorum levamine concessæ illisque speciatim applicatæ.*

Thus the *Romish* Church at length Established the Doctrine of *Purgatory* in all the several Articles of it. Having done this; The next thing was to set up a *Trade* upon this Foundation, and to make Merchandize of it, for that was the Main thing designed all along. Here-upon the Bishops, Priests and Religious of all Orders, were set to work, to draw in the Superstitious People to *Purchase* these Masses, Prayers, &c. at such Rates, as they were pleased to set upon them, in order to redeem the Souls of their Ancestors, Children, and other Friends, out of Purgatory. This work was soon accomplished, and the great Point quickly gained, thro' the Craft and Delusion of the Popes Agents : for *the World* in those Ages, as 'twas Prophecied, *Wondered after the Beast*, and being given up, *Sacro-sancta Dei ira*, to strong Delusions, they believed Lies. The Merchants and Chapmen of *Rome*, like *Locusts* Swarmed all over the Christian World, and with the greatest Impudence, tho' under the Cloak of Piety and Compassion to Souls, bartered away these Commodities, for that which was much better, Money, Lands, or any thing else of value they could get.

This wretched Trade was carried on with so much Fraud and Wickedness, for so many Ages, that 'tis impossible, as Bishop *Burnet* observes, to read the Account of it, without both Amazement & Indignation. And yet out of this very Eater at length there came forth Meat; for the Infamous *Sale of Indulgences* from Pope *Leo* the X in *Saxony*, was
the

the very thing, which first disgusted L U T H E R against the Church of *Rome*, and happily engaged him in the G L O. R I O U S R E F O R M A T I O N.

Our *English Histories* and *Law-Books* furnish us with very Authentick Proofs and Instances of the indefatigable Pains, insatiable Avarice, and vile Frauds of these *Purgatory Merchants*. How they would Sollicit, and even sometimes Force Men and Women living or dying to devote or give away such a part of their Estates for this Pious use of Redeeming Souls out of *Purgatory* †. This at length as an Ingenious Man observes, inspired them with that Inhuman Cruelty and Barbarity as made them *desire the Death* of all Men. This Remark confirms that Latin Verse quoted by the Famous *John Hufs*, in one of his Sermons, speaking of the Avarice of the *Priests*, and the gain they make of *Purgatory Masses*,

De Morbo Medicus Gaudet, de Morte Sacerdos.

Nor were they kinder to one another ; for at the *Death* of *Clergymen*, the *Pope* challenged for himself All their Estates that were raised out of the Revenues of the Church ;

† The *Popish Synod* held at *Dianper* in *India*. Anno 1599 among other Decrees Enacts, " That all such as die worth 2000 *Emoins*, and have " left nothing for a certain number of *Purgatory Masses*, shall have so " much taken out of their Estates before the Division among the Heirs, " to be applied for the use aforesaid ". Dr. *Geddes History* of that Synod, *Pag.* 260.

so that a rich *Clergyman* cou'd no sooner fall Sick, but the *Popes Collectors* were gaping about him for his Goods, and set Guards presently about his Houſe : That by this, *Bishops* have been Deserted upon their Death Beds, and Famished for want of Meat to Eat *.

The first thing these Spiritual Factors laid their hands on for Returns to *Rome*, was the *Money and Moveable Treasure* of the Nation ; but they could not stop here, they had their Eye upon the *Solid Estate* of the Kingdom, in order to make a *Land Bank* of these new Bills : This also (to the shame of our Ancestors be it spoken) was soon effected, and a great part of the *Terre* of *England*, bestowed upon Religious Houses, or for some Pious use, as it was called, upon no other *Consideration*, than a certain Number of these Indulgences for the Redemption of Souls out of Purgatory. This, Bishop *Burnet* in his *Exposition of the Articles of the Church of England* No. 22, says, was express'd in the very *Deeds* of the Land : And he further observes, that these Endowments thro' the Profuseness the World was then wrought up to by the Subtilty and vile Practices of the *Romish* Clergy, increased to so vast a Degree ; that if the *Parliament of England* had not by several *Statutes of Mortmain* restrained this crying Abuse, the very Constitution of the Nation might in time have been subverted, and the *Temporalties* wholly subjected to the *Spirituality*, and in time the *People* have been all

* *Peter de Moulin* in his *Treatise of Popal Usurpations*, Book. 4.

Tenants or Farmers to the *Clergy*. For which Reason he is clear in the point ; That the States and Princes of Christendom were at full Liberty upon the Discovery of these Impositions, to *void* all the Endowments that had followed upon them, and either to apply them to better Uses, or to restore 'em to the Families from which they had been drawn, if that had been practicable, or to convert them to any other Use. Thus that Learned Man.

This Rule was notably put in Practice by our King HENRY the VIIIth, with the Advice and Assistance of those two famous Worthies, THOMAS CROMWELL Earl of Essex, and Arch Bishop CRANMER.

It must be acknowledged, that thro' the tender Mercy of GOD, when the Day spring from on high visited so many of the Nations at the Reformation, the Riches of this Merchandize we are treating of, *in one Hour*, as the Prophetical Phrase is, came to nought in the Protestant Countries ; so that no Man, *i. e.* no *wise Man*, no good Protestant would buy of it any more, *Rev. xviii. 11.* Yet alas ! there are Millions that continue, and it is to be feared willingly, to be imposed on and cheated with these Wares, even to this Day : for this is an Iniquity that will not be purged from the *Romish* Church till She dye.

A Modern Traveller, in a Book Entituled, *The Frauds of Romish Monks and Priests*, Vol. I. Letter 5. informs
us,

us, that the *Society* of the Souls in *Purgatory* is the most general *Confraternity* of all their Religious Orders, as belonging to all Churches, and to all Priests as well Secular as Regular; and that there is never a Village in *Italy*, how small and inconsiderable soever, which has not a *Confraternity* for the Souls in *Purgatory*.

Among innumerable other Frauds committed by the Priests in the *Sale* of these Masses to the People, recounted by this Author, I shall single out *One*, and so draw to a close of the Dissertation. “ ’Tis a common Practice, he says, when any one sends Money to a Convent for a *Hundred* Masses, they content themselves with Singing *One*, with the Assistance of the Deacon and Sub-Deacon : (’tis the *Prior* or *Guardian* of the College that Sings) They call this, a *Mass Sung*, a *Solemn Mass* ” : and they maintain that *One* of these Masses is an Equivalent to a *great Number* of Common ones. This Stratagem they call, *making a Reduction* : And tho’ *Pope Innocent* the XI discountenanced this Practice ; yet he and his Successors Indulged them in another that serves the turn as well, and that is Celebrating a *Mass* or *two*, at a *Priviledged Altar*, which as Infallibly delivers a Soul out of *Purgatory*, as a *Thousand* at any other : (this no Protestant will deny) But then these Priviledged Altars are not obtained from the Pope, without great Sums of Money. Thus indeed the Pope has outwitted the Priests ; but the Cheat is still the same to the People ; for the Maxim of that Church is, *Si Populus Vult decipi, decipiatur*.

Nor is this Merchandize of the Bodies and Souls of Men carried on only among the *Romish* Countries in *Europe*; for the Merchants of Mystical Babylon are of late opening a Trade with these wretched Commodities in *India, China*, and other ends of the Earth *. How far they may succeed in their Missions, and deceive the Nations we know not: but would hope better things for them, and things that accompany Salvation; since GOD has of late Years stirr'd up the Spirit of some of the *Protestant Princes* of *Europe*, particularly the late King of *Denmark* (to his Immortal Honour) to Establish a Protestant Mission at *Tranquebar*, on the Coast of *Malabar* in *India*, to bring those poor People to the Knowledge of the Truth, and the Obedience of Faith, that so they may be Saved.

And tho' the first Worthies employed in this Pious Work, the Reverend and Excellent Z I G E N B A L G and G R U N D L E R, (*Apostoli nostrorum temporum*) are dead in the LORD, and rest from their Labours; yet the Great LORD of the Harvest has thrust forth other Labourers: And we understand by late Letters from thence, that the Blessed Work is carrying on with great Hopes of Success.

Having now finished the Essay I propos'd, I shall dismiss it with the following R E F L E C T I O N S.

* See Dr. Geddes's History of the Church of *Malabar*, and Synod of *Diamper*; and the curious and edifying Letters of the Jesuits from their Foreign Missions, Published Anno 1707.

And

1. *First*, The making Merchandize of the Souls & Bodies of Men, gives us a Specimen of the Exquisite *Policy* of the Church of *Rome*. Merchandizing has always been esteemed a Mystery that required a great deal of Wisdom to manage it to Advantage: Accordingly we read of the *Prince* of *Tyrus*, that by Wisdom and Understanding in Traffick, he got and increased his Riches, *Ezek.* xxviii. 4, 5. There was scarce any Commodity then in the known World, but what the Merchants of *Tyre* (that great *Emporium* in her day) traded in, and enriched themselves by; as we find at large in the Description of the Wealth and Trade of that City, *Chap.* xxvii. of the same *Prophet*. But neither they, nor the wise Men of Antient *Babylon*, ever dreamt of making Merchandize of *Ghosts* and *Dead Bodies*: this was a Reserve for Mystical *Babylon*, and is a Master-piece of Popery.

The Princes & States of *Europe*, with all their Wisdom, find it difficult enough to raise and keep up their Revenues, by Taxes on the Polls and Estates of their Subjects while *Living*; but the Politicians of *Rome* * have found out Ways and Means for the raising incredible Sums of Money from the *Dead*, sufficient to maintain the Pope with his Cardinals, and other Ecclesiasticks in a Grandeur and

* The *Italians* value themselves not a little upon their *Refined Policy*.

Luxury,

Luxury, equal, if not superiour, to the Richest Court in Europe †. But then,

2. *Secondly*, What an amazing *Guilt* must the Apostate Church lye under on the account of this Merchandizing the Bodies and Souls of Men? If it be a great Impiety, as one observes, to abuse Dead Bodies, especially in those that Believe and look for their Resurrection; how Aggravated must this Iniquity be, when they are thus made the *Instruments of Idolatry*? An high Affront of the Divine Majesty, much of the same nature with what we find Idolatrous *Israel* charged in the days of *Ezekiel*, Chap. xliii. 7, 8. *Son of Man, the Place of my Throne, and even my Holy Name have they Defiled, with the Carcasses of their Kings in their high Places.*

This great Abomination of the *Romish* Church has been matter of *Scandal* to the *Christian* Name and Religion, even among *Infidels*. A notable proof of this may be found in the 1st Vol. of the *curious Letters* before-mentioned, pag. 40. Father *A. Arnedo*, a Spanish Jesuit, in his Letter from *Sinoa*, dated *July 1700*, in the Account he gives of a Persecution raised upon the Christians in *Cochin-china*, takes particular notice of the Treatment the King of that Country gave their *Relicks* (of which some were entire Bones :) The King taking these into his hands and shewing them to those of his Country, “ Behold

† Dr. Tho. Burnet, in his Treatise, *De Statu Mortuorum et Resurgentium*, Chap. 4. speaking of the Profits arising to the *Romish* Church by the Doctrine of Purgatory & Relicks, calls it, *Auri Fodina quavis India ditior.*

“ (*says he*) how far these *Christians* carry their *Impiety*, so
 “ as to disturb the Bones of the Dead in their Graves, than
 “ which what can be more horrible ? Nor is this all, *adds*
 “ *he*, for having reduced them to Powder, they afterwards
 “ mingle them with Potions, or else make a Paste of them,
 “ which they give to the People, and by this means En-
 “ chant them to such a degree as to run blindly after them,
 “ and embrace their Doctrine ”.

And if we survey the Merchandizing of *Souls*, what
 a Mass and Complication of Wickedness do we find in it ?
 Let it suffice here only to take notice of the *Fraud* and
Injustice that runs thro’ the whole. Hence it is that in the
 Prophecy of the Apostate Church, among other Crimes
 found at the Door of Mystical *Babylon*; we read of her
Thefts, Rev. ix. 21. κλεμμάτων, in the Plural Number, to
 signify not only the Multitude of them, but the many and
 various ways the *Romish* Church has of defrauding and
 cheating the Nations. This particular Charge of the
 HOLY GHOST, was doubtless designed to point out
 not only the open Violence & Robbery of the Bishops and
 Popes of *Rome*, in the Plunders and Depredations they have
 made on their Neighbours, both Princes and People, of their
Civil Rights and Properties ; but likewise their *Spiritual*
and Religious Thefts, if I may so call ’em ; such as their
Sacrilege and *Simony*, the infamous Sale of their *Pardons*
 and *Indulgences*, and in an especial manner this Merchan-
 dizing the Bodies and Souls of Men : Every Penny raised
 that

that way, being a notorious Violation of the *Eighth Commandment*, and their Temples or *Churches*, where this Traffick is in a great measure carried on, thereby rendered *Dens of Thieves* —

3. *Thirdly*, How clear and evident does this Merchandizing the Bodies and Souls of Men, among other Proofs, make it, that the *Romish Church*, with the Pope at the Head of it, is *That Man of Sin, that wicked one, that was to be revealed*, of whom the Apostle in his Prophecy, of the great Apostacy of the Christian Church gives so large and particular an Account in his 2d. *Epist.* to the *Thes.* ii. Chap. — Our Protestant Divines are generally agreed, that by the *Man of Sin* here spoken of, we are not to understand, as the Papists would have us believe, a *single Person*, but a *Compages of many*, or a System of Men either Existing together, or Succeeding one another. Now among other Signs or *Indicia* of this Man of Sin or Antichrist, here set down by the *Apostle*, we are told, That *his coming should be with all Deceivableness of Unrighteousness* ἐν παντὶ ἀπατητὴς ὁ ἀνίσταμενος, *Omni Fraude Injustitiæ*, as one of the Criticks has it; *Fraude omnis Generis*, all kind of Deceit, as another. *Iniquitas sed Mystica*, i.e. *Pietatis nomine Palliata*; so the ordinary Gloss expoundeth the Place; an *Iniquity* indeed, but *Mystical* cloaked with the name of *Piety*. *Beza* has it, *Omni Seductione Injustitiæ*, Injustice carried on with Subtilty; Unrighteousness covered over with Art: or as the *Apostle* elsewhere expresses it, *the hidden things of Dishonesty*, 2 Cor. iv. 2.

How exactly does the Practice of the *Romish* Church, exposed in the Essay, answer this Prophecy of the Apostle? For tho' this Merchandizing the Bodies & Souls of Men be notoriously wicked, the Gain of it dishonest, and the Buyers cheated & abused; yet 'tis all disguised and covered over with a pretence of Piety, Religious Worship, and the saving of Souls.

1 *Corollary.* Hereupon we should never speak or think of *Papery* without an holy Indignation and Abhorrence. If he that touched a Dead Body, by the *Levitical Law* became unclean Seven days; how putid and loathsome must *Mystical Babylon* be at this day, who for so many Ages has been defiling herself (in a much worse sense) with the dead Bodies and Bones of Men? Again, If Truth and Justice in Trade give Honour and Reputation to the Merchant, and on the other hand Fraud and Couzenage in Dealing render Men Vile and Odious; how detestable must *Papery* appear in the Eyes of all Just and Good Men, and the Apostate Church be avoided as a common Cheat?

2 *Corollary.* With what Disdain should the Proposal of an Union between *Protestants* and *Papists* be rejected on our Part? It is indeed very strange, That ever any Protestants (if they may be called so,) and some of 'em Divines too, should project such an Union, and argue for it, as a thing both Possible and Lawful. Sure, if these *Laudiceans* had thorowly considered the Nature of that Idolatry, which
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the *Romish Church* stands Convicted of, and how absolutely inconsistent with the Fundamental Truths of the Gospel her other damnable Doctrines and Superstitions are; they had never thus fluctuated between the two Religions, or as the sacred Phrase is, *Halted between two Opinions*. A Communion of Light with Darkness, or a Concord between CHRIST and *Belial*, may as soon be expected, as a Union between *Protestants* and *Papists*, so long as they adhere to their respective Principles and Worship *. Very awful and decisive are those Words of the *third Angel*, Rev. xiv. 9. and following Verses, *If any Man Worship the Beast, and his Image, and receive his Mark in his Forehead, or in his Hand, the same shall drink of the Wine of the Wrath of G O D, and the Smoak of their Torment ascendeth up for ever and ever*. Upon which Place Mr. *Durham*, that judicious Expositor, lays down this Assertion, “ That a Papist living and dying “ according to the Complex Principles of the Doctrine and “ Worship that is followed in Popery, cannot be Saved, nor “ expect Justification before G O D ”.

4. *Fourthly*, We hence learn, what brutish Folly and Infatuation, even *Nations* may be Guilty of, if G O D leave 'em to Walk in their own Ways. It is indeed a very Amazing thing, and what the Heavens may be astonished at;

* *Oecolampadius* in his Letter to the *Waldenses*, makes the same Parallel, and Enlarges upon it. *Perrin's History of the Old Waldenses*.

That not only the *Common People* of so many *Polite Nations*, (as *France, Spain, and Italy*, with a great Part of *Germany, &c.*) but their *Princes and Nobles*, their *Wise Men and Scholars*, their *Rich and Great Men*, should for so many Ages, one after another, suffer themselves to be thus grossly Gull'd and Abused, and not see thro' the Cheat to this day : or to use the Prophets Phrase (in the like case) that they should so long feed of *Asbes*, and not be able to deliver their Soul, or say, *Is there not a Lye in my right hand*, *Isai. xlv. 20. En ! quo Delusio. R O M. 8. Gentes perduxit miseras !* But the Apostle has accounted for this very thing, in his Prophecy and Description of *Anti-christ*, or the *Man of Sin*, *2 Thes. ii. 10, 11. Because they received not the Love of the Truth, that they might be saved, and had Pleasure in Unrighteousness ; for this cause G O D shall send them strong Delusions that the should believe a Lye.*

Corollary. How great and distinguishing then was the Mercy of G O D to those Nations of *Europe*, who were deliver'd from the damnable Delusions of Popery, at the time of the *BLESSED REFORMATION*. The everlasting Gospel indeed, according to the Vision of *John the Divine*, *Rev. Chap. xiv.* was then preached by One Angel after another †, to every Nation and Kindred, and Tongue, and

† By those *A N G E L S* Mr *Durham* and many other Expositors understand, *Luther, Zuinglius, Melancthon, Justus Jonas. Carolastadius, &c.* who first began to preach up the Necessity of a Reformation : this Work was more fully afterwards joyntly prosecuted by *Calvin, Beza, Peter Martyr, Bucer, Junius*, and Others.

People, that dwelt on the Earth, (*i. e.* throughout all *Christendom*;) but, alas ! they did not all obey the Gospel, and come out of *Babylon* : *BRITAIN, Holland, a great part of Germany and Switzerland, with Geneva, Sweden, Denmark,* and some other Countries were taken, while *France, Spain, Italy,* with the greatest part of *Germany,* and many other Nations were left to wallow in the Filth and Mire of Popery, and are perishing in Antichristian darkness even to this Day. Doubtless, there were many things in Providence that concurr'd with, and were subservient to this Discrimination or Severance which the Gospel then made among the Nations ; but finally the Reason of it must be resolv'd into the good Pleasure and free Mercy of G O D. " How comes it ", says a great Divine *, " That *this Island*, meaning *Great Britain*, glori's in a Reformation, and *Spain* sits still in Darkness ? Is it, because *we* were better than *they*, or less engag'd in Antichristian Delusions ? by no means : No Nation in the World drank deeper of the Cup of Abominations than this ; and therefore no other Account can or ought to be given of this Dispensation than what our Blessed Saviour renders, for the hiding the Mysteries of Salvation from some, and revealing them to others, *Even so FATHER, for so it seemed good in thy sight, Mat. xi. 25, 26* " .

* Dr. Owen, in a Sermon Intituled, *A Vision of Unchangeable free Mercy.*

5. *Fifthly*, We may hence see something of the Glory of the Spirit of Prophecy, and the Divine Original of the Apocalypse, in revealing this Mystery of Iniquity (treated of in the Essay) so many *hundred Years* before ever it appeared. The Pre-vision and Revealing of future Events, more especially the Times and Changes that are to pass over the Church of G O D, and among the Nations, long before they come on, is a Prerogative, which the Omniscient G O D appropriates to Himself, in very awful terms, Isa. xli. 23. *Shew the things that are to come hereafter, that we may know that ye are gods.* Chap. xli. 9, 10. *I am G O D, there is none like me, declaring the End from the Beginning, and from antient Times the things that are not yet done —* John's Banishment into *Patmos*, is generally placed in the XIVth. Year of the Emperor *Domitian*, which falls in with the Year of our Lord 96 : And yet how plainly and expressly does *that S P I R I T*, who searcheth all things, yea the deep things of G O D, shew unto his Servant *John* this Merchandizing the Souls and Bodies of Men, which as we have observ'd, was not fully compleated till the 15th Century : But a *Thousand Years* are as *a Day* with the L O R D, and accordingly the Event exactly answer'd the Prophecy.

6. *Sixthly*,

6. *Sixthly*, This Merchandizing the Bodies & Souls of Men shows, Of what absolute Necessity it is for Churches and Christians, to make the W O R D of G O D, the only Rule of Faith and Worship.

The early Degeneracy and after *Apostacy* of the Christian Church, has been all along matter of Wonder, and is not easily accounted for. The Primitive Fathers in the Writings they have left us, complain of Pride, Covetousness and Ambition, especially in the Bishops and Pastors, as the great Cause of it: But by the best Judgment I can make from the nature of the thing it self, and the History of those times, no one thing proved of such fatal Consequence to the pure Faith and Worship of the Primitive Christians, as their swerving or declining from the S C R I P T U R E S, and not *continuing stedfastly in the Apostles Doctrine*. Had the Churches been mindful of the Words spoken to them by the Holy Prophets; and of the Commandment of the Apostles, and touched every new Doctrine and Ritual, by the *Law* and *the Testimony*; they had not been so easily imposed on by those false Teachers (that arose quickly after the Death of the Apostles) Men that Corrupted the Word of G O D with their own Inventions and bold Additions: and great stress was laid on *Traditions*, pretended to be from the Apostles; so that at length the Church forsook the Guide of her Youth, and then no wonder her House inclined to Death, and her Paths to the dead. A multitude of Errors and Superstitions, one after another, (and among the rest, the Popish Relicks and

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Pilgrimages,

Pilgrimages, with the curfed Doctrine of Purgatory treated of in the Effay) crept in and destroyed the Purity and Power of that Faith & Worship once delivered to the Saints.

These things were first introduced and managed more *Covertly*, by Men of Subtilty and Design, that walked in Craftiness and handled the Word of G O D deceitfully : But afterwards the Bishops of *Rome* carried the work on more *openly*, and with the utmost Impudence, assuming to themselves and their Councils, the sole Power of Judging what, or which was Scripture, and accordingly took upon them to alter and to amend the Scriptures ; and determined that the Scriptures were not sufficient without Tradition, and that Apostolical Traditions were of equal Authority with the Writings of the Apostles : And yet all this would not serve the turn, so long as the Fountain was kept open, and Christians could have recourse to the B I B L E, and thereby discern the vile Abuses put upon them. And therefore in order to compleat the Ruin of the Primitive Faith and Worship, the *Romish* Church at length took away the Key of Knowledge, and forbid the Common People the Reading of the Scriptures, upon this false Principle (among others) that Ignorance is the Mother of Devotion †.

† The Council of *Tboluse*, Anno 1229. Strictly forbid the Laity the Use of any Books of the Holy Scripture, except the *Psalms*, and they are forbidden in the Vulgar Tongue. *Hovels View of the Pontificate*. At this day in *Spain*, *Portugal*, *Italy*, and some other Popish Countries, (where the Merchandize of Bodies and Souls is principally carried on) a Layman cannot have a *Bible* in his House without a Licence from the Bishop, or Parish Priest. In *Spain*, very few of the *Clergy* have the *Bible* in their Houses ; and in General, They call it, a *Book of Heresies*.

Gavin.

This great Iniquity of the Church of *Rome*, has been matter of Offence to some, even of their own Communion ; Particularly the famous Father *Quesnel*, who in his admirable *Theses*, published about *twenty Years* since, with great Earnestness, declares against forbidding Christians the Reading of the Holy Scriptures, especially the Gospel, or keeping it close and bound up in an unknown Tongue, as a most heinous Sin. His Phrase in English is, “ That “ they who are Guilty of it, do in effect shut the Mouth “ of CHRIST against the People ”. But this with many other Orthodox and Pious Propositions were Condemned at *Rome*, by the Bull *Unigenitus*, that makes such an *Eclat* in *France*, at this Day.

I shall now conclude the whole with *this one Remark*, That nothing Contributed more to the Blessed Reformation from Popery, than the *Translating* and *Printing* the *Bible* in the several Languages of the Nations *, and Restoring the free Use of the Scriptures to the People. And, as One of the Main Bulwarks of the Protestant Churches, is their Declaring the Scriptures to be not only a sufficient, but the only Rule of Faith and Worship ; so we may humbly Hope, That while they walk according

* Before the Invention of Printing, which was about *Anno* 1430. a *Bible* writ fair on Velum or Parchment cost 400 Crowns ; and upon the first Impression, they were Sold for *Four* Crowns a piece, and at length for One. See the *Philosophical Transactions*, and *Brandt's History* of the Reformation in *Holland*.

to this Rule, under the Care and Leading of the *Great Shepherd*, they will be kept from Falling, and preserved Blameless to the coming of our LORD JESUS CHRIST, to whom be Glory for ever, and ever, *AMEN.*



[*To fill up the Page.*]

The Emperor FREDERICK, about the Year 1230, wrote to Pope Gregory the 9th, who was infamous for his Murthers, Avarice and Tyranny, these two following Lines ;

*ROMA diu titubans longis Erroribus acta
Corruet, et Mundi desinet esse Caput.*

Beza's Epitaph upon LUTHER.

*ROMA Orbem domuit, Romam sibi Papa subegit,
Viribus illa suis, Fraudibus iste suis :
Quanto isto major LUTHERUS, major et illa,
Illum illamque uno qui domuit Calamo !
I nunc, Alcidem memorato Grecia mendax,
LUTHERI ad Calamum ferrea Clava nihil.*



AN ARGUMENT

To Prove

That MANY OTHERS, besides CALEB & JOSHUA
Might enter into *Canaan*

Who were Twenty Years old at the Coming out of *Egypt*.

OR,

An EXERCITATION

On *Numbers* XIV from the 21 to the 30 V. and the
Reference thereto, in *Chap.* XXXII. 10, 11, 12.
which runs thus ; *And the LORD's Anger was kind-
led the same time, and he Swore, saying, Surely none
of the Men that came up out of Ægypt, from Twenty
Years old & upwards shall see the Land which I
Swore to Abraham, to Isaac, and to Jacob, Because they
have not wholly followed Me ; save CALEB, the Son
of Jephunneh the Kenazite, and JOSHUA, the Son
of Nun, for they have wholly followed the LORD.*

THE common Opinion from these two Passages, and
some other Places to the same purpose is, That not
a Single Man of the Children of *Israel* that came out of
Ægypt, at *Twenty Years* of Age, (save JOSHUA and
CALEB) were permitted to enter into *Canaan*. This
Opinion has prevailed so much and so long, that even some
Learned Men have received it, particularly the *Author* of
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the *Chronological Connection*, in Monsieur *Saurin's* Dissertations, on the *Pentateuch*, Vol. I. p. 358. and Dr. *W. Sherlock*, in his *Treatise of the Immortality of the Soul* : 'Tho' with this Difference, That the *latter* says it only *Obiter*, or by the by ; Whereas the former, does it *de Industria*, of set purpose, and goes into a Mistake (as I apprehend) concerning the *Age of Eleazer* the Priest. But of this, I shall take Notice in the Conclusion of the Exercitation.

In order to Correct the general Opinion above-mentioned, and to set that matter in a full & clear light, there needs no more than a careful Comparing the following Places, *viz.* *Numbers* the I, Chap. from the 44 to the 49 V; and *Numbers* the XIV Chap. V. 29. and so on ; *Numbers* XXVI Chap. V. 3, 51, 62, and so on ; II. Chap. of *Deuteronomy*, 14, 15, 16. V ; *Joshua* V. 4 & 6 verses ; By which it will appear,

First, That in the *two* famous *Musters* of the Children of *Israel* from twenty Years Old and upwards, the *Levites* or the *Tribe of Levi*, were not numbred.

As to the *first Muster* Recorded, *Numbers* Chap. I, They only, were to be numbred, that were able to go forth to *War* : Now the *Levites* were never reckoned as Part of the *Militia* ; and verse 47, It is expressly said, the *Levites* were not numbred among them ; and the special Reason is given in the following verses. This first Muster was made at Mount *Sinai* by *Moses* and *Aaron*, in the Second Year after their coming out of *Ægypt*, and referr'd to in *Exodus* XXXVIII Chap. verse 26. And in the *second Muster*,
which

which was made by *Moses* and *Eleazer*, in the Plains of *Moab*, *Thirty-eight* Years afterwards, we find the same Limitation and Exception, *Numbers XXVI. 2.* and in the 62 verse. *For they (i. e. the Levites) were not numbred among the Children of Israel, because there was no Inheritance given them among the Children of Israel: For they only were to be numbred of the Congregation of the Children of Israel, to whom the Land of Canaan was to be divided for an Inheritance, as in verse 53.*

It is very plain from the Places before cited, That as in the terrible *Commination* of Dying in the Wilderness, and being Excluded from *Canaan*, recorded in the XIV Chap; so in the awful *Execution* of that Sentence recorded in the XXVI Chapter, the two last verses, the *Levites* were not included.

To begin with the Sentence in the XIV Chapter; more especially those words in the 29th verse, *Your Carcasses shall fall in this Wilderness, and all that were numbred of you according to your whole number from twenty Years old and upward, which have Murmured against Me, shall not come into the Land, &c.* Can any thing be plainer, than that the Persons Convict and Condemned were only those that were numbred from twenty Years old and upwards, (*viz.* by *Moses* and *Aaron*;) and was there One *Levite* amongst them?

And the matter is full as clear after the Sentence was executed, *Chapter XXVI*, and the two last verses: But among these there was not a Man of them whom *Moses* and
Aaron

Aaron the Priest numbered, when they numbered the Children of *Israel* in the Wilderness of *Sinai*. For the *L O R D* had said of *THEM*, they shall surely dye in the Wilderness, and there was not left a Man of *THEM*, save *CALEB* the Son of *Jepbunneh*, and *JOSHUA* the Son of *Nun*. Thus the Execution answered exactly the Sentence; All those, and they only, were Executed that had been Condemned; For the Judge of all the Earth will do right.

Here also may be subjoyned the before cited, *Deuteronomy*, Chap. II. verses 14, 15, 16. And the space in which we came from *Kadesh Barnea*, until we were come over the Brook *Zered*, was thirty and eight Years, until all the Generation of the *MEN OF WAR*, were wasted out from among the Host, as the *L O R D* Swore unto them; for indeed the Hand of the *L O R D* was against them to destroy them from among the Host until they were consumed: so it came to pass, when all the *MEN OF WAR* were consumed and dead from among the People, &c. These words are so plain in favour of the *Levites*, that they need no Commentary or Inference.

Upon the whole, it can by no means be maintained, That no other Men entred *Canaan* that were twenty Years of Age at their coming out of *Aegypt*, save *JOSHUA* and *CALEB*, as the Learned *Author* of the *Chronological Connection*, &c. asserts. All that can be safely said is, That of 603550 effective Men of the Age of twenty Years and upwards, that were Polled at Mount *Sinai* by *Moses* and
Aaron,

Aaron, in the second Year after their coming out of *Ægypt*, viz. of the Tribes of *Reuben*, *Simeon*, *Judah*, *Issachar*, *Zebulon*, *Epbraim*, *Manasseb*, *Benjamin*, *Dan*, *Asbur Gad* and *Napthali*, none of this mighty Host went into *Canaan*, but *JOSHUA* and *CALEB*. The Carcasses of all the rest fell in the Wilderness.

As to the Tribe of *LEVI*, or the *Levites*, their Sum or Number, was taken *twice*. In the *First* Poll, all the Males of a *Month Old*, and upward, were counted, in order to make an Equivalent for all the first born in *Israel* : This first number of *Levites* amounted to 22000 ; *Numbers*, Chap. III. The *second* Poll of this Tribe, was of Men fit for the service of the *Tabernacle*, viz. between the Age of *Thirty* and *Fifty*, and amounted to 8580, *Chap. IV.* These Numberings, for what appears were Contemporary with the first General Numbring of the Children of *Israel* : If so, we can't allow less than 10000 Men of the Tribe of *Levi*, of the Age of twenty Years and upward at the time of the fatal Sentence aforefaid ; for that was pass'd in the same Year the Children of *Israel* were first numbred ; so that it is not only consistent with the sacred History, but highly probable that even *Thousands* of *LEVITES* of the Age of twenty Years and upwards, at the time of the Children of *Israels* coming out of *Ægypt*, went Triumphantly into *Canaan* with *JOSHUA* and *CALEB*.

I shall now Consider, and Answer the two principal Places relyed on, in favour of the common Opinion.

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I. The

I. The first is *Numbers XIV. v. 2. ALL the Children of Israel Murmured against Moses, &c. Verse 10. ALL the Congregation had Stone them with Stones : And verse 22. Because ALL these Men which have seen my Glory, &c. Surely they shall not see the Land, &c.* From hence it is argued, That the *Levites* were part of the Congregation, and so among the *Murmurers*, and therefore came under the Sentence of Exclusion as well as the rest.

To this it is Answered,

Sol. 1. That the whole Chapter being taken together (as it ought) 'twill appear, who the Murmurers, or Mutineers were : For tho' in the 27th. verse it be said, *I have heard the Murmurings of the Children of Israel*, Indefinitely ; yet in the 29th verse, we have plainly a Restriction ; for the Words are, *Your Carcasses shall fall in this Wilderness, and ALL THAT WERE NUMBERED of you, according to your whole number from twenty Years old and upward, which have murmured against me, &c.* So that if GOD himself, who was the Judge, charged the Mutiny or Murmuring only upon those that were *Numbered* in the first Muster by *Moses* and *Aaron* at Mount *Sinai* ; viz. from twenty Years old and upwards ; who shall charge it upon the *Levites*, who were not in that Roll ?

2. It is plain from the History, that the *Evil Report* brought of the Land of *Canaan* by the *Spies*, or those Men

Men that were sent by *Moses* to search out the Land, was the next and great *Occasion* of that *Murmuring* and *Mutiny* of the Children of *Israel*, which excluded them the promis'd Land: Now the Tribe of *Levi* had *no Representative* among those *Spies*, as may be seen at large in the *XIII Chap. of Numbers*, where the *Spies* and the several Tribes they were respectively taken from, are express'd by Name. And therefore, however it might Fare with any *particular Levite* (if any such there were) concern'd in that Rebellion, yet the Tribe of *LEVI*, as a *Tribe*, could not in justice fall under the terrible Sentence of Exclusion. In like manner, had the Tribes of *Judah* and *Ephraim* distinguished themselves on this Occasion, and stood by the Report of *Caleb* and *Joshua*, who were sent and instructed by them, it is probable they had likewise been Exempted: but instead of that, the *Principals* of these Tribes, *viz. Judah* and *Ephraim*, basely deserted them, and turned over to the *other Ten Spies*, and therefore were justly involved in the same common ruin.

3. Besides which, it is very unlikely, that the *Levites* who had but a little before, *viz. in the Business of the Golden Calf*, distinguished themselves from the Rest of the Congregation, by appearing with *Moses* on the *LORD's Side*; or as the Expression is, *Consecrated* themselves that day unto the *LORD*, and thereby obtained a Blessing; I say it is very unlikely, that they should so soon after engage in this *Mutiny*, and be found among the *Murmurers*; especially

especially if it be considered, what *Moses* says of that Tribe in his last Blessing, *Deut. XXXII. 9. They have observed thy Word, and kept thy Covenant.*

I I. The other Place that is, or may be insisted upon, is *Numbers XXXII. 10, 11, 12. And the LORD's Anger was kindled again the second time, and He Swear, saying, &c.*

Sol. 1. To this I Answer, That *Moses* here plainly Alludes to the *XIV Chapter*, where the matter is Recorded at large, and where it is Evident, the Commination was pointed only at those that were numbred in the *first Muster*, viz. at Mount *Sinai*; and according to the Rule given to us by Divines, for the Interpretation of Scripture, *This* Reference, or Abridgment must be explained and governed by the Text and History at large in the *XIV Chapter*, and not *that* by *this*; so that what has been said already on the *XIVth Chapter*, will serve for an Answer to this.

2. Besides, If the 13 verse even of this Context be well considered, which runs thus, *And the LORD's Anger was kindled against Israel, and He made them wander in the Wilderness forty Years, until all the Generation that had done Evil in the sight of the LORD was Consumed*; and compared with the other parallel Places before-mentioned; and especially that of *Deuteronomy II. 14, 15, 16*: It will appear that the Gene-

Generation that did Evil in the sight of the *L O R D*, and were consumed, as noticed in the XXXII Chapter of *Numbers*, were the Generation of the *Men of War*, against whom the Hand of the *L O R D* was, and who dyed, and were consumed, as the *L O R D* Swear unto them : Thus *Moses* himself explains it. And *Joshua* after the death of *Moses*, gives the same Account of this Matter ; *Joshua* V. 4 & 5. *All the People, that came out of Ægypt, that were Males, even ALL THE MEN OF WAR, dyed in the Wilderness* ; and more fully in the 6 verse ; *For the Children of Israel walked forty Years in the Wilderness, till all the People that were Men of War which came out of Ægypt were consumed, because they obeyed not the voice of the L O R D : unto whom the L O R D sware that he would not shew them the Land which the LORD sware unto their Fathers that He would give us, a Land that floweth with milk and honey.*

I come now to take a brief Notice, of the *Mistake* I hinted at, touching the AGE of *ELEAZER* the Priest.

The *Author* of the *Chronological Connection*, before-mentioned, Affirms that *Eleazer* and *Ithamar* Sons of *Aaron* could not be twenty Years old at the coming out of *Ægypt*. The truth of it is, He that will Assert, that every Man of the Children of *Israel* that came out of *Ægypt* at twenty Years of Age, (save *C A L E B* and *J O S H U A*) dyed in the Wilderness ; will be under a Necessity

cessity of saying, that **ELEAZER** was under twenty Years, when he came out of *Egypt*: For it is most certain, that he went into *Canaan* with *Joshua*. But, let us a little Examine the particular Case of **ELEAZER**.

The first mention that we find of him, is *Exodus* VI. 23, & 25. *And ELEAZER Aaron's Son took him one of the Daughters of Putiel to Wife, and she bore him Phineas, &c. These are the HEADS of the FATHERS of the LEVITES, according to their Families.* Here first, **ELEAZER** is taken notice of, as one that had been Married sometime, and also the Birth of his Son *Phineas*, that was so famous in the Wilderness. Secondly; the Text reckons **ELEAZER** among the *Heads of the Fathers of the Levites*: and is it probable that all this while he should be under the Age of *Twenty*? It cannot be. In the next place, I would have it considered, that **ELEAZER** entred upon, and executed the *Priests Office* in the Wilderness, in the Second Year after their coming out of *Egypt*: See *Levit.* VIII. 9, 10. particularly Chap. X. verse 16 to the end. Now the *Priests* were not to enter upon their Office till *thirty* Years of Age, *Numbers* IV. 1, 2, 3. Moreover the Figure that *Eleazer* made in *Egypt*, and quickly after their coming from thence, bespeaks him not only a Person of Gravity, but a Man of Years. **JOSHUA** was *forty-five* Years old when the Children of *Israel* came out of *Egypt*, and yet he is called a Young Man. These two famous Worthies **JOSHUA** and **ELEAZER** entred into *Canaan* together; and by the History seemed to have dyed about the same time.

time. And it is very probable they might be near of an Age, as **MOSES** and **AARON** their Predecessors were. However that be, I submit it to the Learned, Whether upon the whole it be probable, much less certain, that **ELEAZER** was under *Twenty Years* of Age, when the Children of *Israel* came out of *Egypt*.

P. S. It was no small Satisfaction to me, after I had drawn up the Materials of this Exercitation, and in a manner digested it, to find the Learned Monsieur Saurin himself of the same Opinion, towards the end of his Vol. before-mentioned, viz. pag. 561. tho' he says nothing as to the case of Eleazer in particular. Had I made any use of his Method or Arguments, I should readily have acknowledged it.



The



~~CONFIDENTIAL~~
The O R A C L E
 O F
The T R U E G O D Compar'd with
those of the Heathen.
 I N
An OCCASIONAL MEDITATION
 On I. *Samuel* XXIII. 11, 12.

AMONG the various ways or divers manners wherein
 GOD was pleased to speak to the Fathers in times
 past, the Answers given from before the HOLY ORACLE
 was one. This Method indeed was not used, upon ordinary
 Occasions, but *pro re nata*, in cases of extraordinary Difficulty
 and Importance, especially when the Public was concerned.
 How or in what manner these Oracular Responses were
 given, I shall not here determine. The Learned cannot
 agree upon it. The *Jews* say the Answer was understood
 and taken from the *Lustre* with which the *Stones* in the
 Breast-Plate of the High Priest shone at that time. Some
 of the Learned are of Opinion, that an *Articulate Voice*
 was heard from within the *Sanctum Sanctorum*. And

others, that it was by an extraordinary *Impression* upon the *Mind* of the *High Priest*, who may be supposed at that time to be in such a frame of Spirit as was suited to receive and infallibly to judge of the Revelation. That which seems most probable to me is, That this Sacred and Mysterious Ordinance was under the Direction & Management of the *High Priest*, or the Person who executed that Office : And that accordingly He declared the Mind and Will of G O D upon the matter. For this see *Numbers XXVII. 21. I. Sam. XXX. 7, 8. Nehemiah VII. 65.* In imitation of *this Oracle*, the Nations that Corresponded with the *Jews*, and especially the *Grecians*, in honour of their Gods, set up Oracles in their Temples. But as the Portion of *Jacob* was not like those Dunghill Deities, so neither were their Vanities and work of Errors to be compared with the *Oracle* of the true and living G O D.

Here, among other things it might be observ'd, That *Access* to the Heathen Oracles was *difficult*, and only to be had at *set times*. The Learned Dr. *Potter* in his *Grecian Antiquities*, tells us, That the Time of Consulting the Oracle of *Delphos* at first was only *one Month* in the Year, and the *Seventh Day* of that Month ; and in the latter Ages, Oracles us'd only to be given *once* every Month. Whereas the Oracle of G O D stood continually open to the humble & true Worshipper ; agreeable to that of the Prophet *Isaiab*, LX. 11. *Her Gates shall be open continually, they shall not be shut Day nor Night.*

And even at the Times appointed by those Heathen Oracles ; the Oracle itself was frequently *Sullen* and stood *Mute* : and for this Reason among others the *Scripture* calls them *Dumb Idols* ; as *Hab. II. 18. I. Cor. XII. 2.* Thus when the poor Worshippers of *Baal* cried aloud --- there was *neither voice, nor hearing, nor any that regarded, I. Kings XVIII. 28, 29 **. And *Augustus Caesar* was refused an *Answer* from the Oracle of *Delphos* touching his *Succeſſor*, tho' He sent *Legates* for that Purpose. All that He cou'd obtain from the Oracle was what follows --- ;

*Me Puer Hebræus ſuperum Rex linquere Teſta,
Hæc jubet et ditis cecas remeare ſub Umbras ;
Ergo ſilens Aris Tu nunc abſcedito Noſtris !*

An *Hebrew Child*, King of the Heavens high,
To leave theſe Temples hath commanded me,
And to be gone to Darkneſs and to Woe ;
Thou therefore ſilent from our Altars go !

Durham.

But the great Difference between the *Divine Oracle* and thoſe of the *Gentiles*, which I would obſerve from

* Even *Alexander* Himſelf who went in Perſon to the Oracle, to enquire touching his Succeſs in his Wars, had gone away without any Answer, but that He drew the *Priſteſs* by force into the Temple ; when tired and overcome with ſtruggling, She cried out, MY SON, THOU ART INVINCIBLE, upon which He left Her, and took that for an Answer. *Plutarch.*

the Words under Consideration, is the Nature or Property of the Responses given : For while the Answers of the Heathen Oracles were dark and evasive, doubtful and precarious; those delivered by the Oracle of J E H O V A H, were plain and concise, certain and safe, even to a Proverb, as we learn from I. Sam. XVI. 23. *And the Counsel of ACHITOPHEL was, as if a Man had enquired at the ORACLE of G O D.* A very remarkable proof and instance of this, we have here Recorded by the Prophet Samuel. David being in great distress, and at a loss what to do, has recourse to the Oracle of G O D, and humbly proposes *two Questions*. 1. Whether Saul would really come down after him? 2. Whether the Men of Keilah (to whom he had been such a Protector) would deliver him up to Saul? To these two short, but important Questions, David receives a full, plain Answer : To the first S A U L *will come down*; to the second, *The Men of Keilah will deliver thee up*. What a lively Oracle was here, and how plain was David's way made before him? See also an Instance of the same nature, in I. Sam. XXX. 6, 7, 8.

But now let us see what Treatment Idolaters were wont to meet with from their wretched Oracles, when they resorted to them for Counsel in matters of the greatest Importance. Their Responses were either so Dark and Uncertain, that nothing at all could be made of them; or else the Words were so ambiguous, and contrived with such a double

entendre, that they might be interpreted both ways, in the Affirmative or Negative, like that doubtful Sentence, *Ibis redibis nunquam per bella peribis*; which has *two Meanings*, according as you refer the Word *Nunquam*. And yet *Plutarch*, in his Treatise of the *Pythian Oracle*, makes an Apology, such a one as 'tis, for the Obscurity and double Meaning of these oracular Answers. Hence it often came to pass, That the Person concerned, taking the *Wrong*, was Deceived and Ruined: Thus it happen'd to *Pyrrhus* of *Epyrus*, when he engaged in a War with the *Romans*, who had this Answer from the Oracle.

Aia te Æacida Romanos vincere posse;

Thus Englished by Dr. *Peter*;

Go *Pyrrhus*, go, Engage with Warlike *Rome*,
Fate has decreed the Irrevocable Doom,
And You the valiant *Romans* shall overcome.

And that to *Cræsus*, reported by *Herodotus*, “ If *Cræsus* “ go to Fight against the *Persians*, he shall disrobe a great “ Monarchy ”: and he lost his own Kingdom. *Apollo*, one of the most famous Deities among the *Heather*, by reason of the Uncertainty of his Oracles, was called *Λοξίας*. Crooked, or *Winding*; and his Oracle at *Delphos*, which was the most celebrated among the *Grecians*, and consulted *en Dernier Resort*

Resort †, was so remarkable for this way of answering Questions, That *Ambiguous* and *Delphic* Answers signified at length the same thing. These obscure and equivocal Responses, were doubtless owing to the Art and Subtilty, of those that managed the Oracle; that so, as the Learned *Dr. Potter* in his *Grecian Antiquities* observes, “ If the
“ event happened contrary to any Mans Expectation, he
“ might rather find fault with his own Interpretation of
“ the Oracles, than call in Question either the Knowledge,
“ or Veracity of *Appollo* ”.

It is generally believed from the best Authorities, both of Christian and Heathen Writers, That these counterfeit Oracles, quickly after the coming of CHRIST, and the setting up His Kingdom in the World, ceased, and came to nought.

As to the Oracle of G O D before-mentioned, I suppose I need not inform those that Read the Scriptures, and more especially the Epistle to the *Hebrews*, with care & diligence, That as all the Ordinances of Divine Service under the first Covenant, were but a Figure for that time of good things to come, and therefore designed from the beginning but as a temporary Dispensation; so when the Substance was come those Shadows fled away.

† The Person that delivered the Oracles of *Apollo* at *Delphos*, was a Woman, whom they call'd PYTHIA, and the *Septuagint* calls the *Witch of Endor*, PYTHONISSA

... ..

This is treated of, and proved at large by the Apostle in his Epistle to the *Hebrews*, particularly in the VIII, IX, and Xth *Chapters*: And the Oracular Answers above spoken of, being typical, and a branch of the *Prophetical Office* of JESUS CHRIST, were superseded and laid aside when the SON OF GOD, ο υιωτης *, came into the World; according to that of the Apostle to the *Hebrews*, Chap. I. verse 1. GOD who at sundry times, and in divers manners, spake in times past unto the Fathers by the Prophets, bath in these last days, spoken to us by His SON; and given us a Commandment by a Voice from the excellent Glory to Hear Him †. And tho' He is ascended up on High, and entred into Heaven it self; yet according to His blessed Promise, He has sent down the COMFORTER, the SPIRIT of Truth, to guide His Church and People into all Truth, and shew 'em things to come. So that the only Oracles we are now humbly to Consult, are the sacred Writings of Moses and the Prophets, JESUS CHRIST and His Apostles: And in the Judgment of the Apostle Peter, they are a safer Rule to go by, than even a Voice from Heaven would be, II. Peter I. 19.

* John vii. 40. † Mat. xvii. 21 & 22. 1. 27.

the Oracles of G O D.

The Advantage which the *Jews* of old had above the *Gentiles*, lay chiefly in this, That to them were committed the *Oracles* of G O D *. The case is much the same at this Day with the *Christian* Church, especially those of the *Reformed* Religion †. And therefore *we* ought to give the more earnest heed to the Things Spoken by the L O R D, and Confirmed by them that heard Him, *Heb. II. 1.*

† *Rom. iii. 1, 2.*

The E N D: